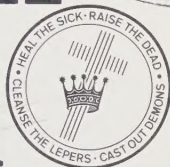


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"What I say unto you I say unto all, WATCH."—Jesus

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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

Stepping-stones to Infinite Progress

HELEN B. CHILDS

Do you measure progress by a promotion, or better grades in school, or a larger house? These may be the evidence of progress. But we may find the good to be transient unless it is the consequence of spiritual growth. Christian Science shows us how to progress—spiritually and permanently.

Progress, we soon discover, is not just being promoted or owning more things. It is being born of Spirit. Waking to the magnitude of God's spiritual creation and finding man in His image—these are the necessary stepping-stones.

Christian Science reveals God as All-in-all, and man as the full expression of all that God is. So if we feel we have to get something in order to progress, aren't we arguing there is something out there that we need—something that circumstance or person may or may not grant us? Acquisition has nothing to do with spiritual progress, which is an unfolding understanding of what God

has already bestowed upon you and me, His beloved offspring.

We can begin today to be ever more aware of God's infinite goodness. We can accept it as our own. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes, "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress."¹ Spiritual awakening expresses the divine Mind, which is the only consciousness.

Our growing spiritual perception shines forth in new ways. Everything we do is better. Everything we see is brighter. We step into a new world of spiritual beauty. Life has new dimensions. Fresh viewpoints offer unlimited opportunity to express the radiancy of Soul, God. To a young man just starting his career Mrs. Eddy once said, "Have you never realized that if a man has beauty in himself, he can put beauty into anything?"²

The minute we waken from a night dream, we find that the dream was unreal. Similarly, we can wake from the dream of drifting in the illusion of material existence; but in the latter case the awakening is usually by degrees. The ills of sickness, sorrow, and even death fade more and more into forgotten obscurity before the daystar of spiritual understanding. Paul said in his letter to the Romans, "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."³

We can all walk forward in a lively awareness of spiritual being. Life is God, and God is Spirit. Only as we reason from the standpoint of spiritual existence are we reasoning correctly. And only as we reason rightly are we growing spiritually.

Steps leading ever higher begin to emerge as we become acquainted with life in God. Our standards change. We jettison the world's criteria of accumulation, popularity, and personality. "Things" are not so important.

It is the ideas of Soul being revealed and demonstrated that are important. We know our business to be that of expressing God. Progressing activity continues to emerge. Home expresses more beauty, more peace. We prove by ever-unfolding degrees that man dwells in the kingdom of heaven.

The steps of infinite progress lead us to a better sense of health

as we understand that the reflection of Spirit is our real identity. We don't have to put up with belief in physicality with its tortured sense of matter. As our spiritual sense grows, you and I can emerge from limiting mental states.

Does it matter if our spiritual progress is slow or fast? Is it really important just when a child learns to walk, so long as he walks? We are all starting where we find ourselves and walking at our own pace. The steps lead ever upward.

Progress can be steady. Constancy and faithfulness inevitably lead to the mount of revelation. And progress can be immediate. One moment's revelation of God's infinitude and glory can affect every facet of our experience. We can feel its transforming joy, bringing new direction and purpose. When the bright light of Truth awakened Saul of Tarsus, it changed his whole life. The illumination of divine Love stayed right with him in his long ministry of teaching and healing as the awakened apostle, Paul.

Spiritual progress is our very own. It is something very private, between us and our Father-Mother God. The world may see the outward manifestations of our individual progress, but we alone know the "changing glow and full effulgence" that dawn as we turn every thought Godward to receive God's self-revelation of His infinite glory.

Through prayer and consecration we can move forward in the bliss of our true being. Think what it means to be the image of God! Each of us can forsake the *old* man with his fears, pains, doubts, limitations. We can find the *new* man, the man in God's likeness, in Christ. We can sing with the Psalmist, "Awake up, my glory; awake, psaltery and harp: I myself will awake early."⁴ God's day of revelation and light is here for each one of us.

¹ *Science and Health with Key to the Scriptures*, p. 511; ² William Dana Orcutt, *Mary Baker Eddy and Her Books* (Boston: The Christian Science Publishing Society, 1950), p. 45; ³ Rom. 13:11, 12; ⁴ Ps. 57:8.

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Our True Purpose

ADRIENNE MEAD TINDALL

Life can seem so frantic! There are times when one may feel pulled in dozens of directions and inadequate to do justice to any of them. Family, business, friends, studies, and other commitments can demand immediate attention, decisions, support, action, without regard for the maximum effort one can put forth. And when we get helplessly caught up in such human doings, the scene seems crowded with half-fulfilled plans and thwarted hopes.

But thank God we can reject that sense of frustration! Christian Science assures us there is no law in God's universe to support a feeling of futility in our daily activities. Therefore we can eradicate such feelings, and an effective way is to understand our real purpose in life.

The reason for our existence isn't primarily to tally up a long list of accomplishments, even though worthy accomplishments are inseparable from our true purpose. In his Sermon on the Mount Christ Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."¹ Doesn't the emphasis here go past the works themselves to the glorifying of God? How beautiful to see that glorifying God is our steady, peace-filled, inexhaustible purpose! Recognizing that this purpose supersedes all mortal busyness—and living in accord with this recognition—we will nullify the multidirectional pushes and pulls of the human scene while more effectively fulfilling our obligations.

There have been many occasions in my own life when, rising to the awareness of my true, *only* purpose, I have regained my sense of dominion. Such an awareness has had a healing effect both in the calming of rushing thought and in the snag-free unfolding of activities. But the most cherished reward has been knowing that

these harmonious effects prove the validity of man's spiritual purpose!

Is it logical, one may ask, to relate so exalted a purpose to the cares of daily life? Yes, because it's the best way to free ourselves from the tyranny of mortal pressures. Each of us can achieve a beautifully spiritualized framework for living. Consider Mrs. Eddy's words: "To-day my soul can only sing and soar. An increasing sense of God's love, omnipresence, and omnipotence enfolds me. Each day I know Him nearer, love Him more, and humbly pray to serve Him better."²

In order to relate our real purpose to daily tasks, we have to recognize what's really going on. For instance, beneath the shopping—cooking—bedmaking—washing—cleaning level of running a home, what's really going on is the expression of love, order, wisdom, harmony. And these express divine Love, Principle, Mind, Soul.

The greatest joy comes when we're consciously expressing the qualities of God. And this isn't just a theory. We surely do feel a unique, warm fulfillment, which comes with having done a constructive job well at the right time and in the right way, and which blesses all. Think of the deep satisfaction of being in harmony with the Principle of harmony!

We may have a need to more closely follow the Way-shower, Christ Jesus, by demonstrating more of God's goodness in some activity. If this is the case, any sense of burden will be eased, even without a changed work load, when we heal feelings of frustration, futility, pressure. And if we've outgrown an activity—if it becomes clear that it doesn't express our growing understanding of God's goodness and our immortal purpose—eliminating the activity will be natural, with no feeling of quitting or loss.

Focusing on our true purpose, which goes deeper than day-to-day demands and whims, we will prove that God's purpose surrounds and embraces all our activities, bringing them under the harmonious control of Principle.

It's a question of putting off worldly beliefs and recognizing and relying on that single, pure, spiritual purpose, which draws us into alignment with divine Love. Our motivation in life—our single goal—should be to express the beauty of God's pure goodness, to listen for and be governed by divine Love.

In "A Rule for Motives and Acts" Mrs. Eddy cautions: "Neither

animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; . . .”³ And in *Science and Health* she says, “Mortals must gravitate Godward, their affections and aims grow spiritual,—they must near the broader interpretations of being, and gain some proper sense of the infinite,—in order that sin and mortality may be put off.”⁴

When we consciously relate to our Godward gravitation, daily cares cannot deflect us from fulfillment in right activity. Affirmation of this fact will bring the minutiae of existence under the government of divine Love—in line with that natural, gravitational pull Godward. How well and how simply this dissolves all the false mortal pushes and pulls, all the material pressures of likes and dislikes! How clearly it acknowledges our steadying, unrestrictive, glorious purpose!

¹ Matt. 5:16; ² *The First Church of Christ, Scientist, and Miscellany*, p. 174;

³ *Manual of The Mother Church*, Art. VIII, Sect. 1; ⁴ *Science and Health*, p. 265.

Stirring Mortal Thought

SHARON SLATON HOWELL

An important, primary aim in life should be to grow spiritually up and out of all that is material and mortal. And to do this, we have to be stirred, sometimes even shaken, out of complacency and material-mindedness.

I once needed this stirring several years ago when I was ill. A Christian Science practitioner was praying for me, but I was so mesmerized by the arguments of pain and fear that I phoned every few hours in dismay.

Finally, after allaying my fear, she inquired firmly, "My dear, do you believe God is the only power—or don't you?" I replied soberly, "Of course I believe God is the only power." "Then," she answered, "you can begin right now acting as if you do!"

When I hung up the phone, I began behaving—thinking—in a way that better expressed my real being as God's expression. Instead of going downstream with mortal mind's suggestions, I began resisting them with God-given authority. And not surprisingly, the healing came very quickly.

Parting with the pain was great. But being spiritually awakened and quickened was even better. Allowing our thought to sink into comfortable ruts is not good. We need to be stirred, kept fresh, receptive, willing to move forward. As Mrs. Eddy says in *Miscellaneous Writings*: "Mortal mind presents phases of character which need close attention and examination. The human heart, like a feather bed, needs often to be *stirred*, sometimes roughly, and given a variety of *turns*, else it grows hard and uncomfortable whereon to repose."¹

It is possible to go through the motions of studying Science and yet have our hearts very far removed, unresponsive to Spirit—chilled by much reading but not enough practicing. Our actual use of what we're learning must complement our study. Otherwise we don't progress as we could. Often the way we progress is through the stirring effect of a challenge, a problem that pushes us to the wall, so to speak.

Paul said of himself and his fellow workers, "We glory in tribulations."² Do *we*? Challenges can be welcomed, for if met correctly they invariably make us better individuals. We can't always see what changes for good are being wrought in us while in the throes of testing times. But we can rejoice in this certainty: they are pushing us up, beyond materiality.

The acquisition of more comfort in matter is no worthwhile objective. Students of the Science of being learn of a higher goal, which requires that they go against the currents of material thinking. The buffetings they may seem to receive as a consequence need not be discouraging or defeating but can be spiritually stimulating!

The crowds flocked to Christ Jesus because of the truth he told

them and the healings that resulted from his spiritually elevated consciousness. Isn't our need, too, for increased spirituality, for individual spiritual quickening?

The experience of "chemicalization," the purifying upheaval that sometimes accompanies a step in putting off the old man, need not be painful, although it may seem severe at times. When one is being shaken out of old habits of thought, jaded ways of approaching life, he may feel almost bereft, much like one who has left a solid, familiar shore and finds himself in the fog on murky, cold waters, with no real assurance of being able to reach the other, unknown side. But one must continue on; for so long as his heart remains fixed on drawing nearer to God, Truth, the Father will see him through to the safe, higher ground of spiritual demonstration and progress. In the comforting words of Isaiah: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."³

If we have the feeling that we're fighting the good fight diligently but seeing almost no progress for all our hard work, we can hold to this encouraging statement by Mrs. Eddy: "Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much."⁴ We need never give up. For insofar as we continue Spiritward, progress is taking place.

It sometimes requires moral courage for one to turn his gaze inward and take a good, clear look at himself. But we need to be willing to do this, to lay upon the altar self-will, personal outlining, and limiting beliefs—even to part with our most cherished plans if they interfere with our spiritual progress.

When the liberating process Mrs. Eddy terms "chemicalization" brings impurities to the surface of thought—self-righteousness, hypocrisy, lust, dishonesty—is it not actually great cause for rejoicing? How comforting to know that whatever would obstruct our drawing closer to God will be removed.

We never have to be overcome by the unveiling of unwholesome traits lurking within us but can face up to them, grateful that they are that much nearer to dissolution in the healing light of Truth.

When one has sincerely and faithfully striven to build his day-to-day life on the rock of spiritual understanding and living, he

can be confident of weathering whatever storms of change and challenge come his way. Even in tribulation he can still maintain his joy and equanimity.

No matter what the condition confronting us, we can say with the Psalmist, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."⁵ And we can expect to see our spiritual progress upheld and promoted.

Because infinite Spirit, Mind, God, is forever man's only dwelling place, he has never been exposed to even the slightest jarring element, has never passed through an upheaval. Nothing can separate him from the source of all good, God. Man's harmony, security, joy, and peace are within him, uninvadable, beyond the reach of supposititious mortal mind. And because this is so, we can come through trials unscathed, with only the glow of a victory won, the joy of progress gained, illumining our lives.

¹ *Mis.*, pp. 127-128; ² Rom. 5:3; ³ Isa. 43:2; ⁴ *Science and Health*, p. 254; ⁵ Ps. 61:2.

APOSTLES

Do I love enough to withhold
the silver and the gold?
Am I satisfied to *know*
the truth and go
my way? Or
do I listen, heed
the voiceless deeper need?
Am I sure I'm not
"lukewarm, and neither cold nor hot"
and that, having done all, I stand?

PHYLLIS STODDARD

The Comfort of Principle

CYRIL ALEXANDER BARBER

Christian Science is for the full comfort, healing, and salvation of mankind. It shows the way of spiritual progress to release from sin and sickness—and not only from these self-evident evils but also from relatively good human conditions, which are nevertheless limited. We are made by God for the unfenced freedom of pure, spiritual bliss, without hint of discord, and Christian Science is the divinely ordained means by which we will eventually attain it.

The Principle of this Science is divine Love, the living Truth sustaining all creation; it is God, Spirit, who creates only the spiritual and perfect, since He expresses His own nature. In *Science and Health* Mrs. Eddy says, “This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things.”¹

Christ Jesus, who supremely demonstrated the healing and liberating power of divine Science, revealed God in word and deed as our loving Father. But he said to his disciples: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.”² May we reasonably assume that the world had much to learn before it would be ready for the revelation of God as Principle?

Some may think it remarkable that Mrs. Eddy used Principle as a term for God. She writes, for example, “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.”³ Undoubtedly she was concerned with bringing the fullness of God’s healing comfort and transforming love to the world. She sought diligently and persistently to receive the inspired understanding of the creator and His creation that would heal hearts and minds and establish the means of destroying all human illusions of matter and evil.

But it could perplex us, at first, that Principle should have its place among terms for Deity such as Soul, Life, Love. We may even ask ourselves: What further illumination can this name supply as to God's essential being? We must remind ourselves that Principle—including not only cause or origin but also law—is employed by Mrs. Eddy as one of seven synonyms for God, which are interchangeable (in other words, that Love is Principle, Soul is Principle, Truth is Principle, and so on). Then we begin to see how great an enrichment of our comprehension of Him this term, already implicit in Scripture, provides.

To know in one's heart that God is Love, that He is always close at hand and caring for us, is the foundation of spiritual comfort. But we must grasp the fact that divine Love which cherishes us is also Principle, operating as unvarying law and controlling every detail of God's perfect creation, including our own individual unfoldment. Then at once there is opened up to us a profound assurance of divinely controlled good, a sense of our secure involvement in a universe lovingly and precisely governed.

Of course, this Principle-regulated creation is not the universe of matter, with its mixture of good and evil, its supposed laws that sometimes confer benefits on man and sometimes make destructive chaos for him. Obviously, the complete Science of salvation must include intelligent distinction between God's perfect handiwork and the counterfeit realm of material forms and persons. One is perceptible to spiritual insight because fashioned by Spirit; the other is presented by the physical senses, which, by their very nature, cannot perceive the spiritual and real.

God, the author of all, is infinite Spirit and could not create finite matter, the opposite of Himself, so we do not have to fear matter as if it were real substance, limiting and afflicting man. It cannot be real, for Spirit alone possesses and confers reality. Nor can matter impose on man any real laws, for God is Principle, the only source of true law.

Matter is mental illusion, a false concept of substance. The fact of Spirit's allness, in the degree it is perceived by reason and accepted in our daily outlook on life, promises full awakening from the hypnotic domination that material existence exerts when unopposed by the truth of spiritual being.

If we have assumed that matter is solid substance, largely out of our control—if we have seen ourselves as physical persons ultimately at the mercy of lethal atoms—we can begin at once to let go of these misconceptions and the many fears based on them. All that opposes our health, happiness, fulfillment, is merely a complex of errors derived from the basic error of believing that matter has somehow displaced all-powerful Spirit from its omnipresence. Obviously, then, we can prayerfully learn specific truths that banish specific errors from thought and so from outward experience, which is only thought externalized. For example, once we realize that being God-created and God-governed we are spiritual and healthy, not physical and sick, the might of Spirit operating through this understanding has power to heal us.

The open door to Truth's whole-making comfort is prayer. We are always free to pray, and this is the fundamental freedom through which all other freedoms we need can be won. God is as close as our prayerful thought. We can practice listening for His comforting, releasing ideas. Through the enlightenment of the Scriptures, with the spiritual illumination of them provided by divine Science, we grow in wisdom and harmonizing power—that is, in Christliness, the effective command over evil and matter that our Way-shower practiced and taught.

All this develops our sensitivity to Spirit's promptings. We discover our individual unity with the source of all good. Then, wherever we are, and whatever challenge evil puts before us—always, basically, a temptation to disbelieve in the allness of God, good—we can trust His angels, His all-powerful ideas, to bring us rescue. They bring victory over each specific hypnotic falsity, and above all, growth in Godlikeness, which is what we most need.

The way is open—the Christianly scientific way—to more than belief in God as the magnification of a loving human person. We are endowed with the faculty of response to omnipresent divine Love, Love as infinite Principle, whose law makes truth irresistible and puts matter and evil under the feet of the faithful. The total comfort of truth is available to us, in the measure of our commitment to it, our practical, healing discipleship.

Hear Mrs. Eddy's assurance: "When, as little children, we are

receptive, become willing to accept the divine Principle and rule of being, as unfolded in divine Science, the interpretation therein will be found to be the Comforter that leadeth into all truth."⁴

¹ *Science and Health*, pp. 487-488; ² John 16:12, 13; ³ *Science and Health*, p. 465; ⁴ *Miscellaneous Writings*, p. 189.

Practice from "the point of perfection"

ROBERT A. MOSS

Have you ever set about working out a problem through Christian Science and after a short or a long time suddenly realized that you were trying to heal something real or put a wrong thing right? When you reach this point, you are ready to make progress!

Once I had a cold. I gave myself Christian Science treatment. The cold persisted. I worked some more. It didn't yield. Finally I asked a practitioner to help me. She did. The cold continued. When I reported the unchanged picture to her, she said perceptively, "Go and read the Psalms." In the first psalm I turned to there was this passage: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"¹

The next thing I knew was that the cold had vanished. There wasn't a trace of it. The truth of that passage had penetrated the belief that there was something to heal and had uplifted my thought to a realization of the glorious truth of God's goodness to His children and of the unblemished perfection of His creation. Mrs. Eddy makes an unequivocal statement about practicing from the standpoint of the perfection of God and man. She writes, "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised

therefrom.”² It is from this standpoint that the mortal and material must be exposed and denounced as unreal.

The wondrous revelation of Christian Science that God’s creation is and forever has been perfect, untouched by mortal discord, and that it is the only creation there is, gives deep comfort to humanity. It inspires confidence to tackle whatever would afflict mankind because it enables one to know that however plausible the illusion appears, the error only seems to be.

If one doubts the unreality of his specific problem, let him look at the material world and its chaos and ask himself whether divine Love, the creator, could possibly father such a universe. He can recognize his difficulty as just a part of the whole godless misconception—no more substantial, no more real, and without support from divine law. Christ Jesus was so attuned to divine reality that the false presentation of sin, disease, and death instantly vanished before his pure thought. He proved God to be the healer. Working as Christian Science teaches, we occasionally achieve instantaneous healings, but sometimes we have to work long and prayerfully to approximate the altitude of thought that was natural and habitual with the Master. We can, however, pray with the same confidence and expectation of finding the right answer as we would feel in working out a problem in arithmetic. Twice times two is four, we know, and so all the perversions of that fact never affect our certainty that we can build our reckoning on its truth.

A basic point in Christian Science is the unreality of matter. If matter were real substance, thought could have no effect on it. So in our prayers in Christian Science we know we are never assaulting a solid wall of sin, sickness, lack, unemployment, or any other erroneous condition; we are working to disperse a mist of misconception from our thought so that the real, immutable, perfect spiritual fact can appear. The spiritual fact is always there—unalterable, substantial, and intact.

¹ Ps. 107:8; ² *The First Church of Christ, Scientist, and Miscellany*, p. 242.

Do We Put God First?

HEDWIG OPPLER

This is a thought-provoking question. Many people would answer in the affirmative because they believe in God and pray to Him. But the question implies much more, as the following experience shows.

Several years ago somebody treated me very unfairly. I did not react, although reaction on my part would have seemed humanly justified. But the next and more difficult step was to forgive and forget. This passage from the Bible was a great help: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."¹

I asked myself, "Could you go to this person and speak kindly to her?" Well, the answer was no. I then and there woke up to the fact that the absence of resentment was not sufficient. I had to replace indifference with consideration and brotherly love and to see God's perfect idea instead of an unkind individual. The next time we met, friendliness prevailed.

The healing was so complete that some years later I was able to meet a similar situation with forbearance, and discord had no opportunity to come in.

Putting God first demands daily departure from identification with a so-called material self and its desires for personal satisfaction. What is it that obstructs our upward way and hinders us from obeying God? Is it not human will, disinclined to let go of cherished habits, personal pleasures, material possessions? We cannot love God halfheartedly. The Bible urges us to love God with all our heart. Whenever a decision is to be made between spiritual and material demands, all involved will be blessed if we take our stand

for God. Personal sense, or the false ego, would keep us from honoring spiritual obligations.

In our church activities we sometimes think it sufficient to do the assigned work, without going to the committee meetings. But committee meetings have a brotherly purpose. They enable us to share our inspiration with the other members and in turn enjoy their spiritual contribution. Mrs. Eddy entreats us: "We should measure our love for God by our love for man; and our sense of Science will be measured by our obedience to God,—fulfilling the law of Love, doing good to all; imparting, so far as we reflect them, Truth, Life, and Love to all within the radius of our atmosphere of thought."²

In every activity, in and out of church, to put God first includes love for mankind, and supporting one another in love.

Error may whisper, "Why not deviate a little?" Many have learned from experience that even the slightest indulgence opens the door of consciousness to error. Mrs. Eddy writes, "Stand porter at the door of thought."³

In applying Christian Science in daily life following this scientific rule gives a firm foundation in this Science. Obedience makes us alert to reject error, or the false suggestion, before it has an opportunity to enter consciousness; thus we don't have to work to get it out. This alertness eliminates much suffering, and speeds progress to a higher understanding of divine Science.

It demands self-discipline to subordinate human will to the divine. Negative qualities such as apathy, hate, jealousy, envy, pride, self-importance, ingratitude, must be replaced by the God-derived qualities of humility, right activity, and brotherly love. In the measure that this is done, material sense will lose its hold, and spiritual sense, man's God-given and only real sense, will guide the way from material belief to spiritual understanding.

Daily we have the opportunity and responsibility to live according to Principle, which, in Christian Science, is another name for God. Standing "porter at the door of thought," we correct it through applying the healing truths of Christian Science, and this is a right and rewarding activity. It assures spiritual progress. There is no greater satisfaction than to draw nearer to God. Controlled by the one Mind, or God, life becomes less complicated; seemingly insur-

mountable problems are solved by reasoning from a spiritual basis, or the knowledge that God, divine Love, is the only power and presence.

Our Way-shower, Christ Jesus, when asked which was the first commandment of all, answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."⁴ If we follow this command faithfully and consistently, we can answer the question as to whether we put God first with an honest "Yes, I do."

¹ Matt. 5:23, 24; ² *Miscellaneous Writings*, p. 12; ³ *Science and Health*, p. 392; ⁴ Mark 12:30.

[Original in German]

Our World Is Intact

JEANNE MASCHKE

In view of existing world conditions, which appear far from perfect, it may sound presumptuous to say that our world is intact.

Does a perfect world exist anywhere? What does *perfect* mean, anyway? It stands, in general use, for everything that is beautiful, pure, good, sincere, humane, brotherly, and peaceful. It is sometimes used in looking back on "the good old days," as if perfection were something past and no longer attainable, like a beautiful dream.

Should we resign ourselves to mourning for a world supposed to exist no longer? No, through Christian Science we learn that there is a perfect world, that is, God's spiritual universe. But where do we find it? Wherever God is—and He is everywhere, the creator of the one perfect universe. There can be no other universe, for God is omnipresent and omnipotent. The Bible tells us that He saw all He made as "very good."¹

How are we to recognize this wholly good world? How can we

hold on to the spiritual facts of being so that imperfections, which seem so overwhelming, are recognized as powerless, without reality or any influence on us? By realizing clearly that as God's ideas we live in God's spiritual realm and there is no other. As the Apostle Paul says, "In him we live, and move, and have our being."²

How can we best put this knowledge to work for the benefit of humanity? We can begin with our own consciousness, begin by understanding man as God's perfect idea, created by Him to have dominion in His perfect universe, for that is the foundation of all spiritual building. Our most important task is to keep our consciousness filled with all that is true and good and free of everything that is not perfect, free of every potential source of imperfection; for "there is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness," as Mrs. Eddy says in *The First Church of Christ, Scientist, and Miscellany*. And she continues: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."³

Here we are shown how to know that we and those we think of are really secure in a perfect universe: by seeing ourselves and our fellowmen as the expression of God's qualities—qualities such as intelligence, purity, health, holiness, love. This understanding will increase harmony in our environment, maintain a pure atmosphere of thought, and lead to greater order, friendliness, helpfulness, and self-discipline in all we do. And since our thoughts should rest with blessing upon others, we will include all people in our knowledge of God's harmonious creation, knowing that all are protected and blessed in His perfect universe.

God, Spirit, can be recognized only in pure, spiritual ideas. A prophet says of Him: "Thou art of purer eyes than to behold evil."⁴ God expresses His perfect qualities in His infinite idea, man. God knows only one world. He created neither two worlds nor two kinds of man—only one perfect, spiritual world, and not a second, material world in which is a man influenced by evil thoughts. The latter exists solely in the mortal dream of mind in matter—the Adam-dream of all evil, whatever form it may seem to assume in human experience. Mrs. Eddy says in *Science and Health*: "The

universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected.”⁵

We live in our Father’s perfect, spiritual universe. Can this universe be anything but whole? Can we be depressed, uneasy, or fearful when we realize that as God’s ideas we are inseparably at one with our Father-Mother God? Christian Science reveals the perfection of man as God’s child, never separated from His love. God, Spirit, and His creation are intact. When we recognize and accept this spiritual fact, we know that we are secure in God, and capable of blessing others.

¹ Gen. 1:31; ² Acts 17:28; ³ *Miscellany*, p. 210; ⁴ Hab. 1:13; ⁵ *Science and Health*, pp. 502–503.

MY PRAYER

Not what others ought to be
But only what I need to see
Dear God, reveal to me.

Not what others ought to do
But only how I can be true
Dear God, reveal to me.

Not what others ought to say
But only how I ought to pray
Dear God, reveal to me.

Not what others ought to know
But only how I need to grow
Dear God, reveal to me.

LUCILLE R. RUSHTON

Brave David

Helen Wood Bauman



David was a shepherd boy. He took care of his father's sheep. When a lion came to steal a lamb from his flock, he saved the lamb. David wasn't afraid. He was brave because he knew God would care for him.

Later on David saved his people, the Israelites, from their enemies, the Philistines, who came to make war on them. The Philistines had a soldier named Goliath, who was very big and fierce. He scared everyone. He was dressed in a suit of brass called armor. And he carried a great sword and a spear.

The Israelite soldiers ran away when they saw Goliath. But David decided to stand up and stop him. Then Goliath made fun of David because he was just a young boy. But David knew what to do. *He ran toward Goliath.* He wasn't afraid. He was brave and stopped Goliath in his tracks.

Then the Philistine soldiers all ran away fast, and the Israelites won the battle. David knew that the God of Israel was the true God and had saved His people.

When David grew up, he became the king of the Israelites, a great king. And he wrote many wonderful psalms, or songs. Psalm 23 in the Bible starts out, "The Lord is my shepherd; I shall not want." Later it says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Mary Baker Eddy on page 578 of *Science and Health* shows how putting the word "Love" in place of "the Lord" makes this psalm mean even more to us: "[DIVINE LOVE] is my shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me."

When we are faced with anything that tries to scare us, like David we can run toward the fear and not away from it. We can face our own giants, the big evils, knowing that God is with us. Because we love Him and are brave enough to do what is right, God will take care of us every time.

WINDOW THOUGHTS

Suppose I close the blinds.
The sunlight disappears.
Who suffers—the sun, or I?

“Oh, we can explain,” they said.
“The sun was only a fraud
imagined by men to allay

their fear of enigma. Or
maybe the sun is dead.
No matter—it can’t help you now.”

So, in their cellared dark,
in a hovel of theories, grim
illogical mushrooms sprout,

and who suffers—the sun, or men?
The sun, impervious
to misconception, shines on.

Suppose I unshutter my mind
to the still morning brilliance. The light
of lucid and limitless Spirit

rinses the casements of thought,
and who loses—the sun and I
or the theorist who, in bright light,

tries to explain why it’s dark?
Mind is, and the light of man is;
and that is where logic starts.

RUSHWORTH M. KIDDER

Editorials



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PETER J. HENNIKER-HEATON
Associate Editor

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Learning to Walk in Spirit

Among the wide range of diseases recorded as healed through Christian Science are defective muscular conditions. Christian Science effects this healing on a radically spiritual basis and from a radically spiritual premise. It teaches explicitly that the source of our strength is not matter or physique but divine Mind, God.

Individuals impelled by strong feeling have often performed feats of strength, agility, or speed they have never been able to equal under ordinary circumstances. Early this year a major news service reported that a twelve-year-old California boy lifted one end of a 3,400-pound automobile by a bumper to free his father trapped under it, a feat the boy was quite unable to duplicate later.

On occasion Mary Baker Eddy took special note of displays that exemplified a performer's mastery over fear and physicality. At the Concord State Fair in 1900 she made a point of seeing the high diver plunge through a fiery hoop into a small pool below.¹ In *Science and Health with Key to the Scriptures* she illustrates a metaphysical point with the example of Blondin crossing above Niagara Falls on a tightrope.² Anyone who has taken part in a gymnastic contest knows that physical preparation of the team and its members is necessary, but a key factor in successful performance is development of right mental attitudes and morale.

The ability of the human mind in moments of emergency and in times of special need to increase the strength, flexibility, and response of the body is extensively documented. To some extent this phenomenon has been biochemically explained. But the teachings of Christian Science about the source of our strength and action

point to something immeasurably more than emergency capacities of the human mind and biochemical reactions; they point to something of an entirely different order.

Mrs. Eddy writes, "Strength is in man, not in muscles."³ And of God, the one infinite intelligence or Mind of man and the universe, she says, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action."⁴ It is from such premises that Christian Science heals muscular trouble.

Man, spiritually and scientifically understood, is not a private, personal, finite mind controlling a private, personal physicality or body; he is not finite or physical at all. Man is wholly spiritual and not limited. He is constituted of spiritual substance, spiritual identity, spiritual qualities and laws. He is individual idea, supplied by the divine Mind, God, with all strength, action, flexibility, and control. The scientific understanding of man's true nature, entertained in thought and cherished in prayer, appears humanly in vigorous health and all needful strength and activity.

When Christ Jesus walked on the water to join his disciples in their ship, it wasn't anything physical that conveyed him over the waves. When he appeared among them in a room with closed doors, he didn't have to exert physical strength to force his way in. In both instances the enabling factor was his own Christ-thought. He knew divine Mind to be all-present, all-powerful, all-acting, and himself to be the expression of this Mind and its qualities. It was this Christ-thought, sustained by the impulsion of divine Mind, that enabled him to appear wherever he needed to be.

So it was when the Apostle Peter at the gate of the temple in Jerusalem healed a man lame from birth. It wasn't muscular strength, it wasn't biochemicals, that lifted the man to his feet and took him into the temple walking and leaping. His muscles had never learned to walk and leap freely. Peter had said to the man, "In the name of Jesus Christ of Nazareth rise up and walk."⁵ According to the record his feet and ankles at once received strength. In the moment of healing this strength did not come from physique or an excited personal mind; it came from Peter's acknowledgment of the man's Christly nature, from the same source that supported Jesus on the water and allowed him to appear among his friends in a closed room. It came from the power of the Christ,

demonstrating the scientific fact of man's wholeness expressing the wholeness of God.

So it is in Christian Science healing today. In the name or nature of Christ, of the true idea of God and of man's divine sonship, we learn to walk in the Spirit. Man does not walk as a physical mortal by courtesy of sinews, bones, and muscles; he moves as a spiritual idea reflecting the spiritual power of divine Mind itself.

The practicing Christian Scientist does not pray for muscles to become stronger or more flexible so that the patient may then use these improved muscles for walking. He acknowledges that strength and freedom of action are and always have been inherent in man and there is no power or condition able to impair them. As the patient learns to walk in the strength of Spirit, the physical condition conforms, sometimes slowly, sometimes quickly, sometimes instantly, to what is humanly normal and healthy.

Christian Science treatment, operating from this spiritual basis, heals physically. This healing is necessary. But the essential benefit it brings is spiritualization of thought and a more deeply satisfying perception of our spiritual nature as living and walking in Spirit.

PETER J. HENNIKER-HEATON

¹ See *We Knew Mary Baker Eddy*, First Series (Boston: The Christian Science Publishing Society, 1943), pp. 19-20; ² See *Science and Health* 199:25-31; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 162; ⁴ *Science and Health*, p. 283; ⁵ Acts 3:6.

Joy in the Dark Days

Joy is usually considered to be a consequence rather than a cause. Most people think of it as an emotion that is evoked by harmony rather than a power that can precipitate it. They see joy as a quality that is brought into being by fine weather, not one that it is natural to express during storms in order to dispel them.

In the Bible joy is a working quality. It is a healing attribute—one that can help us obtain the inspiration to solve our problems, not merely something to be expressed after the problems are solved.

Are there times when it seems impossible to express joy—dark

days when discord, sadness, problems and more problems beset us, and we seem to have no joy within us to express?

In fact, there never is a moment when we cannot draw upon the infinite source of all spiritual qualities, including joy, and express them ourselves. The resources of God—eternal, omnipresent, divine Life, Truth, and Love, of whom man is the reflection—are invariably at our disposal. We cannot be cut off from spiritual joy or be deprived by any means of the right to use it. We do not have to *get* joy—to buy it, find it, or earn it. We have merely to *express* it. We already have at our disposal all there is of it as a gift from God. And it comes to us directly from Him, not through people, things, and circumstances.

Paul counseled the Philippians, “Rejoice in the Lord alway: and again I say, Rejoice.” He would not have asked the impossible of that band of early Christians who were struggling so valiantly to keep the faith. He continued further on, “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”¹

In fact it was in the city of Philippi that Paul proved the power of joy when he and Silas were locked in the maximum-security section of the prison with their feet made fast in the stocks. At midnight, when the situation looked hopeless, they “prayed, and sang praises unto God,” and suddenly there was an earthquake and the prison doors opened and their confining chains were loosed.²

Christian Science shows that the demand to express joy is as appropriate today and as possible to fulfill, and the rewards for doing so are as desirable and as inevitable as in the time of Paul. Commenting on the Apostle’s words, Mrs. Eddy says: “St. Paul wrote, ‘Rejoice in the Lord always.’ And why not, since man’s possibilities are infinite, bliss is eternal, and the consciousness thereof is here and now?”³

We should always encourage the expression of joy in ourselves and others in times of trial. Joy is able to light up the most dreary of situations—to open all kinds of prison doors, knock down walls of isolation, and break confining chains of disease. Many have found that following Paul’s example of singing praises to God during midnight hours of pain and fear has brought them healing. Others who have made the effort to rejoice have broken out of prisons of

frustration and grief. And, let's face it, great effort is often needed to do this.

Frequently among the bolts and chains on the gates of the prison in which we find ourselves confined are self-pity, resentment, self-justification, and depression. We put them there ourselves and, paradoxically, we seem loath to part with them. But we must if we are to gain our liberty, and joy is a powerful agent to free us from these negative traits of the human mind. The joy that is drawn from the divine wells of salvation—the understanding of the omnipresence and omnipotence of God, divine Life, Truth, and Love—effectively dissolves negative thoughts together with the physical diseases and discomforts that are so often their outward effects.

Christ Jesus advocated the expression of the qualities of uplifted thought during the dark times he saw ahead. He foresaw distress and calamity for humanity as the spiritual idea of God became more generally understood and more generally resisted by material sense—"men's hearts failing them for fear, and for looking after those things which are coming on the earth." But he said of these times, "Then look up, and lift up your heads; for your redemption draweth nigh."⁴

Christian Science explains this phenomenon of darkness and chaos as the inevitable result of Truth's pressure on the human mind to give up mortal errors of belief. Mrs. Eddy writes: "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth."⁵ But she makes clear that these disturbances are potential developments rather than disasters. She explains that we can welcome them as signs of the coming of the kingdom of heaven.

In another context she says, "Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony."⁶

NAOMI PRICE

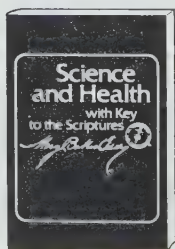
¹ Phil. 4:4, 7; ² See Acts 16:23-26; ³ *Miscellaneous Writings*, p. 330; ⁴ Luke 21:26, 28; ⁵ *Science and Health*, p. 96; ⁶ *ibid.*, p. 324.

The feeling that God can heal you

Men and women everywhere feel deep down that it's true. God can heal. With the power of Spirit. Without drugs.

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Testimonies of Christian Science Healing

When quite young, I began wondering what life was about. I found no satisfactory answers to any of my questions. In high school I was often ill, and I was not able to return to boarding school because of an eye problem. Often I would cry myself to sleep, and sometimes my mother would come into my room. One night before she came in, I had the thought, "Try Christian Science." When my mother came in, I told her I was going to try Christian Science.

Later a friend who was not a Christian Scientist was instrumental in getting our family interested in reading *Science and Health with Key to the Scriptures* by Mary Baker Eddy. One day I was reading the book as earnestly as I knew how and came to a short sentence. I thought, "If this is true, I don't need to wear glasses." I immediately took them off and found the clearest vision imaginable. Previously I had put on glasses in the morning as soon as I opened my eyes. Some time later I wondered what the reference was that inspired me, but was not able to find it.

That fall I was happy and healthy, and so I went away to college. I told myself that as soon as I got through college, I would thoroughly investigate Christian Science. However, my last semester I was told by a leading physician that I had gallstones and that I needed an operation. He wanted to put the operation off until after graduation, and so I took long, fatiguing medical treatments.

My housemother, who was not a Christian Scientist, asked me why I didn't try Christian Science. She knew a practitioner in the city. Immediately I knew it was just what I wanted to do. Before

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

this there had been weeks in which I had spells of pain. With Christian Science treatment I was completely healed in two weeks time. This experience opened up an entirely new way of life for me; and from this healing until now, over half a century later, I have depended upon Christian Science to meet my every need—which it has done effectively. Within two years I had class instruction in Christian Science.

We moved to a small town where I found myself quite alone with my religion. At one time I had what was called a carbuncle on my arm. The arm became twice its normal size. My husband, who was not a Christian Scientist, felt I should go to a doctor and have it lanced. I didn't know a practitioner to phone, and so I continued to pray day and night the best I knew.

After about a week, a friend saw my plight and went out and bought sleeping pills. I didn't for a second consider taking one. Instead I knew with great gratitude that I had completely turned from any material aid and that I depended upon God for healing. Soon after she left, a slit over an inch long appeared on my arm, letting drainage take place absolutely painlessly. The Christ presence was so inspiring that this experience has been of great support through the years. I learned we can depend completely on divine Love to take care of our physical needs.

Since taking up the study of Christian Science, I have been blessed with exceptionally good health. When physical problems have arisen, such as broken or cracked ribs, which I experienced in two different automobile accidents, they were healed with a minimum of pain and inconvenience.

Early in our marriage my husband was told that because of an incurable disease he might die at any time, but on the other hand he might live two or three years. Although he did not join the Church of Christ, Scientist, he recognized that he received help from this religion. Instead of two years, we had fifty-two years of full, happy married life.

I cannot be grateful enough for the help that Christian Science gave me in raising a daughter. All needs were met by relying solely on Christian Science. I am grateful both she and her husband are class-taught Christian Scientists, and that my grandson is a member of The Mother Church.

Through the years I have found that "the Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. 145:18).

(Mrs.) MILDRED PAULINE ELLERBROCK
Hastings, Nebraska



I must record the wonderful healing effect Christian Science has had for me. A colleague at work was impressed when I told him the Christ, Truth, had always met our physical emergencies and when I shared with him the following two healings of severe burns.

Once a deep-fat fryer filled with three pounds of fat at 350 degrees was accidentally dumped on me. One of my hands and my bare feet took the brunt of the burn. My first thought was that God is ever present and I am not separated from Him. I realized my unity with God as idea is the truth of my being, and I am therefore purely spiritual. There was very little pain. Since I was serving as First Reader in my branch church and wanted to be there on Sunday, I called for the prayers of a Christian Science practitioner. This was on Friday, and by Sunday the only sign of the accident was a small red spot on the back of my hand, which soon disappeared.

In the second incident a pressure cooker exploded on me, burning me severely, even through my clothes. One hand was especially painful. The only prayerful work I could do for myself at first was to hold to "the scientific statement of being." This statement by Mrs. Eddy in *Science and Health* begins with the dynamic fact (p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." My wife called a practitioner to pray for me. After three hours of continued prayer I turned to the paragraph in *Science and Health* that states (p. 418): "Stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick." The certainty of Christian Science

healing was so clear in my thought that I was finally freed from the suggestion that I should seek emergency medical aid, and the pain subsided enough for me to get some sleep. This healing was complete within ten days. There is no scar or other evidence that either event ever occurred, so thorough is the healing power of the Christ, Truth.

When my friend called the healing results a miracle, I realized it was time to share them through the Christian Science periodicals. I am grateful for the faithful, effective work of practitioners, for Mrs. Eddy's gift to the world, *Science and Health*, and especially for the Christ message that Christ Jesus gave us in the Lord's Prayer. The certainty of God's presence and the inseparability of God and man that this healing prayer conveys has always been the most effective healing agent for me.

DOUGLAS A. SWAN
Grosse Pointe Park, Michigan



My father's mother was a Christian Science practitioner. But my mother had thought she wanted no part of it. Fortunately for all of us this opposition was broken down. During the first Christian Science treatment Mother received, through the prayer of another practitioner, Mother was healed of a tumor a medical specialist had said should be removed at once by surgery. After raising two children, Mother also became a practitioner listed in *The Christian Science Journal*. This was more than twenty-five years ago.

As a very young child and before I learned to read, I was taught "the scientific statement of being." The statement includes these powerful words (*Science and Health* by Mrs. Eddy, p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." Some of the healings that have resulted from the simple declaration of this absolute truth include sprained limbs, broken bones, dislocated joints, infected nails, stomach upset, dizziness, effects of severe falls, and fear of performing in public.

While in grade school one of the first healings I had through my own reliance on God was the quick removal of an ugly wart from my finger. I saw clearly that I could have only what God lovingly gives His children, which includes dominion, and that a wart has no place in God's kingdom. Then I went off to play and forgot about the wart until later when I washed my hands and noticed it was no longer there. The healing was so complete I could not recall which hand it had been on. This healing has always stood out to me as an example of the simple childlike trust and acceptance that "the word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12).

Throughout the years my every need has been met when I have been willing to do as the Bible urges us (Prov. 3:5, 6): "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

When there were thousands of dollars owed and no visible means to meet the obligations, my thought was expectant of infinite good, for I knew God's will for His idea, man, is abundance, not lack. I began expressing gratitude for all the good God provides. Soon, from an unexpected source, a job on television opened up that lasted over three months. Moneys earned from this paid off the debts owed, and there was an abundance left over.

Recently when I stooped down to reach in a kitchen cabinet, there was a loud snap and my hip was out of joint. The pain was such that I thought it would be impossible to be at work; but since I have been taught in Christian Science that nothing is impossible with God, I was able to lean on His love to sustain and support me.

As I prayed over a period of several days, I became aware that a subtle error had crept into my thought arguing I was out of my right place in the office where I was working. Bitterness that I could be paying for past mistakes by being placed in an atmosphere not conducive to spiritual growth had to be replaced with deep and sincere gratitude for the truth that I could only be where I could bless and be blessed. As I mentally took each step necessary to recognize man's rightful place in God's plan, not only my hip returned to its proper place but an infected toe was also healed.

My cup runs over with gratitude for God's tender loving care of each of His children. I am also grateful that "the divinity of the Christ was made manifest in the humanity of Jesus" (*Science and Health*, p. 25), and for Mrs. Eddy's unselfish love for humanity as shown through Christian Science.

(Miss) FRANCES SAFFELL PARKER
Frankfort, Kentucky



I am very grateful to my mother and dad for raising me in Christian Science. *Science and Health* by Mrs. Eddy was mailed to my grandmother by a friend. Five generations in our family have studied Christian Science as a result of that one mailing.

Some years ago my vision began to bother me. Thinking I needed reading glasses, I went to two different eye doctors. Each man told me I was going to go blind in one eye. I then decided to have help in Christian Science. A practitioner was called, who treated me through prayer, and in three weeks I was completely healed. My vision has been excellent ever since.

A number of years ago I was in an automobile accident. Afterward I had symptoms of a neck injury from whiplash. I called a Christian Scientist friend and asked if she would pray for me. She said, "Dear, Truth is your support." I was instantaneously healed. I am very grateful for this healing.

One of the most important healings that I've had was that of social drinking. I read the religious article one day in *The Christian Science Monitor*. It quoted this statement by Mrs. Eddy (*Miscellaneous Writings*, p. 289): "Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence." I held to the thought "its slightest use is abuse" and this healed me of any desire to drink.

I am deeply grateful for this healing, because afterward I could join The Mother Church and a branch Church of Christ, Scientist, and I did. I also had class instruction from a teacher of Christian Science. Class instruction is truly an unequaled experience. These three steps took place all within one year, and from them I had great progress in my understanding and demon-

stration of Christian Science. The yearly association meeting is always helpful and filled with inspiration.

I am extremely grateful for marriage to a dedicated Christian Scientist.

My thought is overflowing with gratitude for Christ Jesus, the great Way-shower, and for Mrs. Eddy. I will always be deeply grateful for all of the wonderful blessings and healings that I have received from God in my study of Christian Science. "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

(Mrs.) PATRICIA HICKMAN CERULLO
Tuxedo Park, New York



"Except the Lord build the house, they labour in vain that build it" (Ps. 127:1). Building your own home can be an awesome and overwhelming undertaking, but when you are working with spiritual truths, it can be a joyous and fulfilling experience.

We had purchased some property in a major city, where we planned to build our home. The property was near a ravine with a running stream that skirted maple and beech woods. Five years went by and the right time to build didn't seem to appear. In *Pulpit and Press* Mrs. Eddy writes of defending our spiritual heritage (pp. 2-3): "How can we do this Christianly scientific work? By intrenching ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life." We held to this truth.

During this time my husband planted trees, Austrian pines, and a vegetable garden on the premises; and I was accepted for class instruction by a teacher of Christian Science. Class helped me to think more clearly and work with greater confidence for the true idea of home.

We found two Bible verses a great incentive and inspiration in building and furnishing our home (Prov. 24:3, 4): "Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches."

As we went forward, we encountered challenges. The plans of the first architect we had commissioned had not proved satisfactory. One evening we went to see a house that was under construction. It was exactly what we had hoped for in our original plans. My husband made a drawing of this house to scale, and we submitted our new plans to the builder and to another architect for specifications. In two weeks the foundation was started.

Finding a builder who would give us a firm price had been no easy task. But our builder proved to be an answer to prayer. He not only built us a lovely house for the price we could afford, but best of all we made a good friend. He exemplified to us the qualifications described in Exodus (31:3) for one builder of the tabernacle, "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

The house was completed beautifully in every detail, but still we had no grass or plantings and our funds were nearly depleted. We turned to the Bible again and read where Paul tells us, "God gave the increase." The entire verse reads (I Cor. 3:6), "I have planted, Apollos watered; but God gave the increase."

One evening a man came to our kitchen door as I was getting dinner. He was to deliver plantings for a house similar to ours the next day. He was willing to set shrubs up in front of our house on a trial basis when he was en route to the other house. We agreed. They turned out to be just right for our home, at the right price for us. We had all the plantings we needed, perennials for our gardens, and a host of daffodils.

Words can never express the appreciation I feel for Christian Science. It has met my every need. I have been healed of severe headaches, influenza, what appeared to be blood poisoning, and the feeling of bereavement at the passing of a dear relative. I am very grateful for membership in The Mother Church and in a branch church, and for class instruction.

(Mrs.) MURIEL G. HAMILTON
Toronto, Ontario, Canada

Words of Current Interest



Related to the Lesson-Sermon
for September 5, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Man

The abundance of peace (Ps. 37:11)

The Hebrew noun *shalom* connotes far more than the absence of military contest. Pedersen explains it in terms of the divinely bestowed blessing that encompassed the entire community and constituted its well-being and prosperity.

Ye saw no manner of similitude (Deut. 4:15)

Unlike the deities conceived by other ancient peoples, Israel's God was entirely invisible. Because of this, Israelites did not attempt physically to represent or depict Him through the visual arts.

The counsel of the Lord standeth for ever (Ps. 33:11)

The Hebrew word carries the sense of "plan, order."

This is the whole duty of man (Eccl. 12:13)

Recognizing that neither the

standard Hebrew text nor any variants thereof include the word "duty," *The New English Bible* translates, "There is no more to man than this."

Arise, and sit down (Isa. 52:2)

Some scholars understand the second verb to mean, "sit down on the throne as a queen."

Nebuchadnezzar the king (Dan. 4:1)

Mighty ruler of the Neo-Babylonian Empire, who conquered Judah in the early sixth century B.C. The Book of Daniel, written four hundred years later during a period of Jewish persecution by Syrian Greeks, depicts one of the greatest kings of the ancient world as subordinate to the Lord's authority and power.

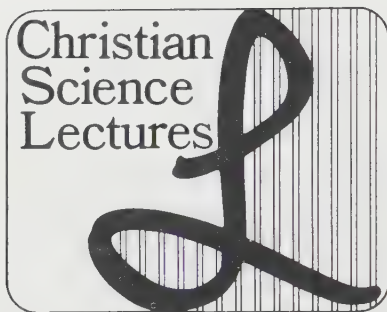
Seven times shall pass over thee (Dan. 4:32)

Probably seven years, an expression which Jeffery takes as approximate, connoting "several."

Why do ye also transgress the commandment of God by your tradition? (Matt. 15:3)

The Pharisees considered binding both the written demands of Torah and their interpretations by generations of rabbis. Such interpretations circulated orally within rabbinic schools and were gradually compiled as "tradition." A sample of such rabbinic interpretation follows Jesus' inquiry in the Gospel.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

FEDERAL REPUBLIC OF GERMANY

Freiburg (Breisgau): Kaufhaussaal am Münsterplatz, 4 p.m., Sat., Sept. 25.*

Munich (Second): Sophiensaal, Oberfinanzdirektion, 6 Sophienstr., 7.30 p.m., Tues., Sept. 21.*

Neustadt/Weinstrasse: Goethesaal, Saalbau, 1 Bahnhofstr., 8 p.m., Fri., Sept. 24.*

Sindelfingen: Stadthalle, Kleiner Saal, entrance Schillerstr., 5 p.m., Sun., Sept. 19.*

*In German. "The Spiritual Basis of Health" (Ferris)

NETHERLANDS

Utrecht: Church, 5 Pieterskerkhof, 4 p.m., Sun., Sept. 19. In English. Dutch translation 2.30 p.m. "Why Spiritual Healing?" (McClain)

GHANA

Takoradi: Neighborhood Center, Takoradi-Sekondi Rd., 4 p.m., Sat., Oct. 2. "Christian Science: The Discovery of the Healing Christ" (Plimmer)

SIERRA LEONE

Freetown: YWCA Hall, Brookfields, 7.30 p.m., Thurs., Sept. 23. "Christian Science: The Discovery of the Healing Christ" (Plimmer)

AUSTRALIA

QUEENSLAND—Brisbane (Third): Church, Warry St. and St. Paul's Ter., Fortitude Valley, 8 p.m., Fri., Oct. 22.‡ "There Is Only One Real Ego" (Correll)

Toowoomba: Q.C.W.A., 263 Margaret St., 3 p.m., Sat., Oct. 23. "Spiritual Knowledge and Self-control" (Correll)

VICTORIA—Highett (First, Sandringham): Highett High School Assembly Hall, Bluff Rd., 8.15 p.m., Tues., Oct. 12.‡ "The Spiritual Viewpoint" (Correll)

BRAZIL

Porto Alegre: See local notice for place and hour. Sun., Oct. 17. In Portuguese. "Liberation Through Christ" (Anwandter)

UNITED STATES AND CANADA

(Week of September 5 to 11, and some earlier dates)

CANADA

ONTARIO—Brantford: Brantford Civic Centre, Market St., S., 8 p.m., Thurs., Sept. 9. "Safe in God's Care" (Williams)

UNITED STATES

COLORADO—Black Forest (First, Colorado Springs): Community Hall, Black Forest and Shoup Rds., 8 p.m., Sun., Sept. 5. "Protection Where Lions Lurk" (Wood)

KANSAS—Wichita (First): Church, 828 N. Broadway, 8 p.m., Thurs., Sept. 2.‡ "Protection Where Lions Lurk" (Wood)

MAINE—Auburn-Lewiston: Pettigrew Hall, Filene Rm., Bates College Campus, Lewiston, 8 p.m., Thurs., Sept. 9.‡ "A New View of Prophecy" (Thorneloe)

Camden: Church, 1 Central St., 3 p.m., Sun., Sept. 5.‡ "A New View of Prophecy" (Thorneloe)

CHRISTIAN SCIENCE LECTURES

MASSACHUSETTS—Eastham (First, Brewster and Orleans): Eastham Town Hall, Rte. 6, 3 p.m., Sat., Sept. 11. "Life Without Lack" (Mondino)

Haverhill: Haverhill Public Library, 99 Main St., 8 p.m., Fri., Sept. 10.† "A New View of Prophecy" (Thorneloe)

Lowell: Church, Andover and Nesmith Sts., 8 p.m., Thurs., Sept. 2.† "The Power of God" (Rivas)

MICHIGAN—Plymouth: Church, 1100 W. Ann Arbor Trl. See local notice for hour. Sat., Sept. 11.† "Your Unlimited Opportunities" (McGrew)

Sault Ste. Marie: Church, 529 Court St., 8 p.m., Thurs., Sept. 9. "How to Love and Be Loved" (Alton)

NEW HAMPSHIRE—Concord: Church, N. State and School Sts., 3 p.m., Sat., Sept. 11.† "A New View of Prophecy" (Thorneloe)

Peterborough: Peterborough Historical Bldg., Grove St., 8 p.m., Fri., Sept. 10. "The Power of God" (Rivas)

OHIO—Warren: Church, Washington and 500 Vine Ave., N.E., 8 p.m., Tues., Sept. 7.† "The Touch of Truth" (Clarke)

Youngstown (First): Church, 1515 S. Meridian Rd., 8 p.m., Thurs., Sept. 9.† "Your Unlimited Opportunities" (McGrew)

TEXAS—Abilene: Church, 1201 S. Pioneer Dr., 8 p.m., Thurs., Sept. 9.† "Prayer-Power" (Crichlow)

Austin (joint lecture): Municipal Auditorium, 8 p.m., Fri., Sept. 3.† "Divine Love Is the Only Mind" (Crichlow)

Brownsville: See local notice for place. 8 p.m., Thurs., Sept. 2. "Prayer-Power" (Crichlow)

Houston (Seventh): Houston Oaks Hotel, The Galleria, 5015 Westheimer, 3 p.m., Sun., Sept. 5.† "Divine Love Is the Only Mind" (Crichlow)

Tyler: Harvey Hall, East Texas Fair Grounds, W. Front St., 8 p.m., Tues., Sept. 7.† "Divine Love Is the Only Mind" (Crichlow)

VERMONT—Woodstock: Little Theatre, Rte. 4, River St., 8 p.m., Thurs., Sept. 9.† "The Power of God" (Rivas)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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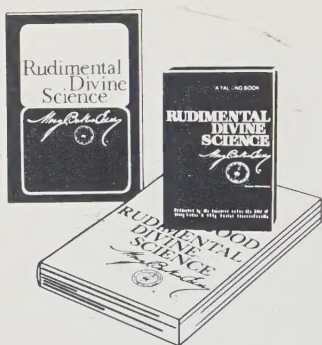
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